¶ A copy of the letters/ wher-
in the most redouted & mighty pri
ce our souerayne lorde kyng
Henry the eight/ kyng
of Englande & of
Fraũce/ defẽ-
sor of the
faith/
and lorde of Irlãde: made ans were
vnto a certayne letter of Mar-
tyn Luther/ sente vnto him
by the same/ and also the
copy of the foresaid
Luthers letter/
in such or-
der/ as
here after foloweth.

write [illegible]

¶ Fyrst a preface of our soueraygne lorde the kynge/ vnto all his faithfull and enterely beloued subiectes.

¶ Copye of the letter/ whiche Martyne Luther had sent/ vnto our sayd soueraygne lorde the kyng.

¶ The copye of the answere of our sayd soueravne lorde / vnto the same letter of Martyn Luther.

Henry the eight by the gra-
ce of god/kyng of Englande &
of Frañce/ defēsor of the faith/
and lorde of Irlande: vnto all
his faythfull and welbeloued
subiectes/ gretyng.

It hath semed to vs
alwayes/ our entierly be
loued people / that lyke-
wise / as it apperteyneth
to the offyce and estate of
a kyng / dilygently to procure the tē-
porall welth / and commodyte of his
subiectes: So dothe it of dewtie /
more especially belonge to the parte
and offyce of a christen kynge / ouer
and besydes / his labour / payne / and
trauayle / bestowed vpon the prouy-
syon of worldly welth and quyete for
his people: farre yet more fernently

to labour/trauayle and ſtudye/by all
the meanes and wayes to hym poſſi-
ble / howe he maye ſurely kepe/ eſta-
bliſſhe and cõfyrme/and ſpyritually
ſet forthe and forther/the hertes and
myndes of his ſubiectes/in the right
relygion of god/and trewe faythe of
Chriſt/by whoſe highe prouydence &
eſpeciall bounte/ they were for ẏ pur
poſe / chefely cõmytted vnto his go-
uernaunce. For albeit ſo/that our ſa-
uyour Chriſt hath in his eccleſyaſti-
call hierarchy mooſt ordinately ſet &
prouyded/and apoynted the ſpyritu-
all fathers and curates/ moſt eſpeci-
ally to ſolycite/ procure / and haue in
charge/thoſe thyngs that apperteyne
by faithe or other ſpyrituall vertues/
to the weale and ſaluation of his cho
ſen chyldrẽ/whiche ben chriſten men:
yet is there no man but he well wot-
teth/ that the temporall princes/ con-
currying

currynge with them and ſettinge their
handes therto/and ouerſeyng and or
derynge them to execute the charge/
whiche god hath elect them to/ euery
prince in his owne realme/the mater
ſhall bothe moche better & moche fa-
ſter come forwarde. The proſe wher
of/ hath euydently appered in tymes
paſt / for ſoone after the begynnynge
of Chriſtes churche / the conuerſyon
of kynges to the faithe/brevely tour-
ned all their realmes with thē: And
where the oppoſyte was vſed / there
neither grace/vertue/nor other gode
worke coude floriſſhe or encrece/ but
alwayes where lacked faythe/ there
raigned hereſies/cēſualyte/voluptie
inobedyence/rebellyon/ no recogny-
tion of ſuperiour/confuſyon/and to-
tall ruyne in the ende. Whiche thyn-
ges / by the great wyſedome of oure
noble progenitours well parceyued/

they haue of their vertuous mynde and princely corage / as well by the makyng of good and sharpe lawes / requisite for ẏ entent / as by due execu tyon of the same / nat without the put tyng of their owne bodies / somtyme in the auenture of bataile / done their effectuall deuoyre to withstande and represse from tyme to tyme / the perni cious errours and heresyes / that els had of lykelyhode / as well by Wyc- clyffe / as other abhomynable hereti- kes / ben depely roted in this realme. And surely we for our parte nothing so moche desyre / as the fortheraunce of you our welbeloued people / in the honour and seruyce of almighty god and nat onely to folowe and ensue ẏ frutefull examples of our noble pro- genytours / but also to putte our selfe in deuoyre in that poynt (if we may) to passe them / especially syth there ne

uer

uer was in any of their tymes/so mo
che nede therto/as to our great grefe
displeasure and heuynesse/it is now.
For we doute nat/but it is well kno=
wen to you all/that Martyn Luther
late a freere Augustyne/ and now ron
out i Apostasy and wedded/ hath nat
onely scraped out of the all hen/ and
kyndeled agayne/ almost all the em=
bres of those olde errours and here=
syes/ that euer heretyke helde sythe
Christ was borne hytherto: but hath
also added some so poysoned pointes
of his owne/ so wretched/ so byle/ so
detestable/ prouokynge men to myl=
chefe/ encoragyng the worlde to syn/
preachyng an vnfaciat lyberte/ to al=
lecte them with all/ and finally/ so
farre against all honesty/ vertue and
reason/ that neuer was there erst any
heretyke so farre voyde of all grace
and wyt/ that durst for shame speke

them. We therfore seyng these heresies sprede abrode/ and inwardly sorowynge so many christen soules to ron to ruyne/as hath done i other regions/by the occasyon of suche pestylent errours/ entendyng for our yte/ somwhat to set hande therto / wrote after our meane lernyng/a lytell treatyse/ for the assertyon and probatyon of the holy sacramentes: In whiche we reproued/ and as we trust sufficiently refuted and conuinced the most parte of the detestable heresies of the sayde Luther / contayned in his abhomynable boke/ entytuled de Babilonica Captiuitate. For angre and furye wherof / vpon two yeres after/ Luther wrote and sent oute agaynst vs a boke/ nothyng answerynge to ỹ mater/but all reason sette aside/stuffed vp his booke with onely furious raylyng/ whiche his boke we regardyng

dynge/as it was worthy/cõtempned and nat wolde vouche safe any thing to reply / reputyng our selfe in Christes cause / nat to good with a ryght meane man to reason or cõtrary / but nothing metely fruteleſſe with a leude Frere to rayle. So came it than to paſſe/that Luther at laſte/parceyuyng wyſe men to eſpye hym/ lerned men to leaue hym / good men to abhorre hym / and his frantyke fauourers to fall to wracke/ the nobles and honeſt people in Almaygne / beynge taught by the proſe of his vngratyous practyſe/ moche more hurt & myſchefe to folowe therof/than euer they loked after/deuyſed a lett to vs written/to abuſe them and all other natyons/in ſuche wyſe/ as ye by the cõtentes therof/ herafter ſhal well perceyue. In whyche he fayneth hym ſelfe to be enformed/ that we be tourned to the

fauour of his secte. And with many
flatteryng wordes/ he laboreth to ha-
ue vs content that he myght be bolde
to write to vs in the mater/and cause
of the gospell: And therupon with-
out ani were had from vs/ nat onely
publysshed the same letter and put it
in print/ of purpose that his adheren
tes shulde be the bolder/vnder ỹ sha-
dowe of our fauour/ but also fell in
deuyce with one or two lewde psons/
borne in this our realme/for the tran
slatyng of the Newe testament in to
Englysshe/ as well with many cor-
ruptiõs of that holy text/as certayne
prefaces/ and other pestylent gloses
in the margentes/ for the aduaunce-
ment and settyng forthe of his abho-
mynable heresyes/ entendynge to a-
buse the godemyndes and deuotion/
that you oure derely beloued people
beare/towarde the holy scrypture/ &

to enfect

to enfect you with the deedly corrup-
tion and contagious odour of his pe
stylent errours. In the aduoydynge
wherof/ we of our especiall tẽdre zele
towardes you/ haue with the delibe-
rate aduyse of the most reuerende fa-
ther in god / Thomas lorde Cardy-
nall/ legate de Latere of the see Apo-
stolyke/ Archebysshop of yorke/ pri-
mate and our Chauncellour of this
realme/ and other reuerende fathers
of the spyrytualtye / determyned the
sayde corrupte and vntrue transla-
tyons to be brẽned / with further shar-
pe correction & punyshment against
the kepars and reders of ȳ same / re-
kenyng of your wisdomes very sure
that ye wyll well and thankfully par
ceyue our tendre and louyng mynde
towarde you therin/ and that ye will
neuer be so gredy vppon any swete
wyne/ be the grape neuer so plesaũt/
that ye

that ye wyll desyre to taste it / beyng
well aduertised ỹ your enemy before
hath poysoned it. Ouer this/ where
as we before had entended / to leaue
Luther to his leudnesse / without a-
ny further writynge: yet for the frus-
tratyng and aduoydyng of his ma-
lycious fraude/ wherby he entendeth
to abuse the worlde/ with a false opy-
nion of our fauour towarde hym/ we
letted nat efte sones/ to write hym an
ans were / of his more subtyle / than
eyther true or wyse writynge. After
whiche letter written and sente hym/
sithe we parceyued and considred fur
ther/ that he had by cõdyte false inuen
tions/ laboured to sowe some of his
venomous seed amonges you / oure
welbeloued people / and hath besy-
des that/ sought the meanes to make
you beleue that he were vntruely spo
ken and written of/ and that he is nat

maryed

maryed / noꝛ that he dothe nat wꝛyte
oꝛ teche ſuche execrable hereſyes / as
men repoꝛte ẏ he dothe / whiche hym
ſelfe knowcth to be of ſuche a ſoꝛt / as
your good chꝛiſten eares wolde ab-
hoꝛre to here: And foꝛ ẏ cauſe / wolde
foꝛ a begynnyng / tyll he myght entre
in farther credence and fauour amon
ges you / bꝛing you in the mynde / by
the mouthes of ſome that ſette foꝛthe
his maters / that he were neyther ſu-
che man as he is made / noꝛ ſaith ſuch
thynges / as men ſaith he dothe.

¶ We therfoꝛe our welbeloued peo-
ple / nat wyllyng you by ſuch ſubtyll
meanes / to be diſceyued oꝛ ſeduced /
haue of our eſpeciall fauour toward
you / tranſlated foꝛ you / & gyuen out
vnto you / as well his ſaid letter wꝛit
ten to vs / as our anſwere alſo / made
vnto the ſame: By the ſight wherof /
ye may partely parceyue bothe what

the

the man is in hym selfe / and of what
sorte is his doctryne: whiche two thi
ges / if ye well ponder / ye shall soone
vnderstande his doctryne so abhomi
nable / ỹ it must nedes make the man
odious / and shewe hym to be naught
were his lyueng in apparence neuer
so good / and the man him selfe of his
lyueng so openly naught & vycious /
that his open vyces and boldely bo-
sted wretchednesse / must nedes make
his doctryne suspected: And though
it bare as fayre a vysage of holynesse /
as it nowe beareth a shameles open
face / of bolde presumption in synne /
farre ouer large / and in myschefe to
great and wyde spredе / for the good
lysar of Euaungelyke lyberte to co-
uer it / but nat / as he wolde that you
shulde vnderstande it: Whiche thyn-
ges by your wysedomes / our welbe-
loued people ones parceyued / as in
this

this lytell worke I verily truste ye
shall/ I dout nat but your goodnesse
shall with goddes grace/ take suche
frute therby/ as shalbe to the confort
of youre soules / to the reioyse of all
good men/ to the lette of his myschi-
uous purpose/ and to youre eternall
ioye here after: And if you do (as I
trust verily ye wyll) nat descāt vpon
scrypture/ nor truste to moche youre
owne commentes and interpretaty-
ons/ but in euery doute that shall in-
sourge/ lerne the truthe and enclyne
to the same/ by the aduice of your pa-
storall fathers of ỹ soule/ it shall nat
onely encorage well lerned mē to set
forthe and translate in to our mother
tonge/ many good thynges and ver-
tuous/ whiche for feare of wrong ta-
kynge/ they dare nat yet do: but also
that ye/ by the good vse therof/ shall
take moche good and great spiritu-
all pro-

all profyte / whiche thyng in you per
ceyued / shall gyue occasyon that su-
che holy thynges / as yuell disposed p
sons by false and erronyous transla-
tion corrupted / delyuer you to your
immynent paryll & distruction / gode
men and well lerned may be parcase
in tyme cõmynge the bolder / truely &
faythfully translated / substancyally
viewed and corrected / by suffycient
authorite to putte in your handes / to
your inwarde solace and gostly con-
forte / to the full extyrpation of all se-
ditious errours / encrease of your de-
uotion and charitable faithe to god /
establysshyment of goddes grace / and
fauour towardes you / & therby good
workes with your dilygent endeuer
more plentuously sprungyng in you /
your synnes remysed & forgyuen you
by his mercy: ye shall nat onely in he
uyn attayne those inestimable rewar
des

des / ỹ your merytes can nat of their
own nature / but of his lyberall good
nesse / with vertue of his passyon de-
serue / but also by your good prayers
and intercessyós / lyueng vertuously
in the lawes of god / and this realme
cause soner vnyuersall peace in chri-
stendome / to ensue & folowe : whiche
thyng in erthe shulde be most desired
of all true christē men next after heuē /
to which place of ioy our lorde sende
me with you / where I had leuer
to be your seruaūt / than
here your kyng .
Ualete .

¶ The letter of Martyn Luther .

¶ Unto the most mighty and noble
prince / lorde Henry the .viii. kyng
of Englande & of Fraunce /
his most benigne lorde .

Grace

GRace & peace in Chryste Jesu/ our lorde and sauyour. Amen. Nat withstãdyng most noble kyng/ & excellent prince/ ỹ I ought of reason to be afrayde / tattẽpt your highnesse with letts/ whiche am well knowing vnto my self/ ỹ your highnes is most greuously displeased with my boke/ which I nat of myn own corage/ but by the instygation of them that dyde nat well fauoure your highnesse/ folisshely & hastely set forthe: neuerthelesse / I haue good comforte & stomake to write/ nat onely bycause of that your kingly clemẽcy/ whiche is dayly so moche tolde of vnto me/ bothe by wordes & writyng / of very many men/ that seing you be your selfe mortall/ I can nat thinke you wyll beare enemyte immortall: but also for as moche as I haue by credyble playnes ben enformed / that ỹ boke made out

against

agaynſt me in the name of your high
nelle/ is nat the kynges of Englande
as crafty Sophiſters wolde it ſhuld
ſeme: whiche/ whan they abuſed the
name of your highneſſe/ cõſydred nat
in what peryll they put them ſelues/
by the ſclaundring of a kyng/ and eſ=
pecially abouc other/ that monſter &
cõmen hate of god and men/ the car=
Cardynall of yorke/ that peſtylence
of your realm: Wherfore/ I am now
ſo ſore aſhamed/ that it yrketh and a
baſſheth me to lyfte vp myne eyen a=
fore your highneſſe/ whiche haue ſuf
fred my ſelfe to be with ſuche lyght=
neſſe moued agaynſt ſuche & ſo great
a kynge by thoſe worckes of wycked=
neſſe/ namely beyng my ſelf but dreg=
ges and a worme/ whiche had ought
onely by contempte/ to haue been ey=
ther ouercomyn or let alone: Alſo an
other thyng is/ whiche ſerioully cau

ſed

sed me beyng neuer so byle/ yet for to
write/bycause your highnesse begyn
neth to fauour the gospell/ and were
nat a lytell wery of that sorte of vn-
gratious folkes. Uerily that was
gospell in dede/that is to say/gladde
tidynges vnto my hert: Wherfore I
prostrate my selfe with these letters/
vnto the fete of your highnesse/as hũ
bly as I can deuyce/ and beseche for
the crosse and honour of Christ/ that
your highnesse wolde vouche safe to
enclyne some thyng/and pardon me/
in whatsoeuer I haue offended your
highnesse/lyke as Christ prayed and
cõmaunded vs also/one to forgyue a
nother his dett: Moreouer/ if your
highnesse thynke it nat to be refused/
that I make out another booke/ and
therin vnsay my former writynge/ &
nowe on the contrary syde/ honoure
the name of your highnesse/please it
your

your maieſtie to gyue me ſome myl-
de token/ & there ſhalbe no taryenge
in me/ but I ſhall do it moſt gladly/
for though I be a man of no reputa-
tion/ in cõparyſon of your highneſſe:
yet myght we truſt that no ſmall fru
te ſhuld growe vnto the goſpell and
the glorie of god herby / if I myght
haue lyberte to wryte in the cauſe of
the goſpell/ vnto the kyng of Engla
de. In the meane ſeaſon our lorde en
eucreaſe your hyghneſſe / as he hath
begon / that you may with full ſpy-
rite / bothe obey and fauour the gol-
pell: and he ſuffre nat your regall ea-
res and mynde to be holden with the
miſcheuous voyces of thoſe mermay
des that can nothyng / but crye ꝑ Lu-
ther is an herityke: and it maye lyke
yo' highneſſe to cõſyder what harme
can I teche/ that teacheth none other
thynge/ but that we muſt be ſaued by
the

the faythe of Jesu Chryste / sonne of god: whiche for vs suffred/and was rayled agayne/as witnesseth the gospell and the epystols of the apostels/ for this is the heed and foūdatyon of my doctryne:vpon whiche afterwarde I buylde and teche charyte to warde our neyghbour / obedyence vnto the heedes and rulers of countrees / and finally to crucifye the body of synne/ lyke as the doctrine of Christ cōmaū deth: What yll is in these chapters of doctryne? yet let the mater be loked vpon/ let it haue hearyng and iugement fyrst: Why am I condempned/ neyther herde ne conuycte? Furthermore/where I rebuke the abusion of popes / whiche teche other than these forsayd chapiters / and nat onely other / but also clene contrary / and in the meane tyme leanynge them selfe vpon pōpe/ money their belyes/ye/ & kyng-

kyngdomes/principalytees/ ⁊ euery
mannes rychesse / dothe nat the very
cōmen people parceyue this ⁊ dāpne
it / and their owne selues be cōstray-
ned to confesse it? Why do they nat a-
mende them selues and teche well/ if
they wyll be without hate ⁊ blame?
Also your noble maiesty seeth/ howe
great princes in Almayne fauoureth
my partie/ and thāked be god/ wolde
I shulde nat be condempned / vnto
whose company and nombre/ I pray
Christ he adde ⁊ adioyne your high-
nesse/ and seperate you from those ty
rannes of soules. Nowe/ what won
der is it/ though Cesar and certayne
princes be sore agaynst me? Dothe
nat natyons murmure agaynst oure
lorde and his Christ? As the seconde
psalme saith people study/ kynges of
the erthe cōsppyre/ and princes come
togyder/ in so moche/ ẏ it is more to
be mar

be marueyled at/if any price or kyng fauour ỹ gospell / and I desyre with all my hert inwardly / that I may ones haue cause to reioyce & make congratulatyon of this myracle in your highnesse/and I pray god/by whose fauour and assistẽce I write this letter/that he so worke with my words/ that the kynge of Englande may be made shortly / the perfyte disciple of Christ and professour of the gospell/ and finally/ most benigne lorde vnto Luther. Amen. Some answere/ if it may lyke your highnesse I loke after/mylde and benigne: At Wyttemburch/ the fyrste day of September/ the yere of our lorde/ a. M. D. xxv.

Most humble subiecte vnto your regall maiesty / Martyn Luther / his owne hãde.

The an-

¶ The answere of the moste mighty & noble prince kyng Hēry the. viii. kyng of Englāde & of Fraūce/ defēsor of the fayth and lorde of Irelāde/ vnto the letters of Martyn Luther.

YOur letters wryttē the fyrst day of Septembre / we haue receyued the. xx. day of Marche: In whiche ye write your selfe/ to be sorie and ashamed / that ye folyly & hastely / nat of your owne mynde: but by the instygation of other / suche as lytell fauoured me/ dyd put out your boke agaīst me/ with whiche ye knowe your selfe that ye haue sore offended me/ And therfore haue cause to be i drede and

ſhame to wꝛite vnto me. Nat with-
ſtandyng/ye ſaye that ye be the moꝛe
bolde nowe to wꝛite vnto me/nat on-
ly bycauſe ye parceyue my benignite
ſuche / that cõſyderyng my ſelfe a man
moꝛtall/ I wyll nat beare immoꝛtall
enmyte: but alſo foꝛ as moche/as ye
by credible enfoꝛmation/ vnderſtãde
that the boke put foꝛthe in my name/
foꝛ the aſſertyon of the Sacramẽtes
was nat myn own/ but fraudulently
deuiſed by falſe Sophiſters/to myn
ignominy and rebuke/and ſpecially
by the Cardynall of yoꝛke/ whom ye
call a monſter/odious to god & man/
and the peſtylẽce of my realme: And
therfoꝛe ye ſay/that ye be nowe aſha-
med to lyfte vp your eyen to me/that
haue of lightnes ſo ſuffred your ſelf
to be moued agaynſt ſuche a kynge/
whiche natwithſtãdynge/ye wꝛite þ
ye be foꝛced and compelled erneſtly
to wꝛite

to wryte vnto me / bycause ꝑ I haue nowe begon to beare fauoure to the gospell / whiche is (as ye saye) ioy-full tidynges to your herte / wherin ye beseche god to encrese me / that I may with hole hert obey and fauour the gospell: And ꝑ he suffre nat myn eares to be occupyed with the pesty-lent voyces of those Serenis / which can nothyng els do / but crye out that Luther is an heretyke.

¶ ye wryte also / ꝑ ye wolde I shulde consyder / that there can be no harme in your doctryne / syth ye teche (as ye say) nothing els / but onely that man must nedes be saued / in the faythe of Iesu Christ: And ꝑ vpon this foũda tion / ye bylde charite to your neygh-bours and obeydience to your gouer nours / with the crucifyeng of ꝑ body of synne: And in these ye desyre to be

herde / moche marueyling that ye be condempned vnherde and vncōuyct: Than after your accustomed maner/ ye rayle vpon the churche of Rome: bostyng ẏ many princes of Almayne take your parte / ⁊ that it is no marueyle/ though the Emperour ⁊ some other prīces and people pursue you/ but rather were it wondre that any wolde holde with you/for asmoch as alwaye princes and people be (as ye say) enemyes to Christ: wysshinge/ that ye myght ones se that myracle/ that by god workig with your good wordes/ I might be fully tourned to be one of those that might fauour the gospell/ and be a fauourer of yours: Requyring and besechyng me in dyuers partes of your letter to pardon you/that ye haue offēded me by your boke/and offrynge your selse/if it so stāde with my pleasure/ that ye wyll

write

write ⁊ put out another booke to my prayse / recantyng and reuokyng all suche wordes / as ye haue in your other boke written to the contrary / affyrming also / that no litell frute were lyke to growe therof / if ye might haue leaue / at liberte to write to ẏ king of Englande / cōcernyng the gospell of god. ¶ These be Luther all thynges / whiche were in your letter contayned: In whiche / as we right well ꝑceyue your couert fraudulent purpose / so shall we on the othersyde / after our accustomed playnnesse (leste your crafty wayes might abuse gode symple folke) to euery poynt gyue you trewe and open answere.

¶ Where ye write / ye be ashamed of your boke written agaynst me / I am nat very sure / whyder ye saye trewe therin: but of one thynge I am very sure /

ſute/ that ye haue good cauſe to be a-
ſhamed/nat onely of that booke/ but
alſo of a great meyny mo than that/
they beyng ſuche as they be:nothyng
els cõtayning/but errours and here-
ſyes /neyther by reaſon noꝛ lernynge
pꝛoued/ but onely by ſhameleſſe bold
neſſe affyꝛmed: Allowyng your ſelfe/
to be as good oꝛ better authour/than
any afoꝛe your tyme hath ben / oꝛ be
nowe. And as touchyng your boke
wꝛitten agaynſt me/ who ſo ſolycited
oꝛ pꝛouoked you to put that foꝛth/ra-
ther ſemed to haue bē your yuell wyl
ler/than myne/your boke beyng ſuch
as the maker coude therof haue but
rebuke/ and myn therby be moche ho
noured: Againſt which boke of myn
your boke declared/ ẏ ye coude fynde
no wyſe woꝛde to wꝛite/ noꝛ alledge
authour of ſubſtaũce agaynſt it/ whi
che thynge is ynough (as I thynke)
foꝛ

for the reders or hearers/ to dyscusse/
whiche of vs is in the righter faithe:
And although ye fayne your selfe to
thynke my boke nat myne owne/ but
to my rebuke (as it lyketh you to af-
fyrme) put out by subtell sophisters:
yet it is well knowen for myn/ and I
for myne auowe it: and as for the re-
buke/though ye dissimule it/yet may
all the worlde well perceyue/how mo-
che it fretteth your stomake: that nat
onely my worke/ hathe so highly to
myne honour ben approued of many
wyse and good men/ but specially of
that holy see Apostolyke also/of whō
saynt Hierome rekened it sufficient/
that his faith were approued/ in whi
che neuertheles/ if any good thyng
be/ I do ascrybe it to hym/ of whom
all goodnesse cometh/and nat to me:
Howe beit/this delyteth me nat a ly-
tell/ that as symple as my boke was
(for

(for I knowe well inough myn own imbecillyte) yet so moche more feble was your cause / that my boke for so farre as it touched (that is to wytte / the Sacramentes of Christes churche) nat onely clene wyped away / all that euer ye had blasphemusly written agaynst them before: but also / all that euer sythens ye pniciously haue written agaynst thē / and droue you to the writyng of that furious boke / by whiche all the worlde well pceyued / that ye were for angre fallen (as who sayth) in a very fransy: In whiche boke / all wytte / lernyng / and honesty forgotten: ye nothynge alledge but mere scurrilyte / furious babling braulyng / and conuytious raylyng: Where as I refelled your erronyous opinyons (nat without charyte and labour of your amēdement) by effectuall reason and euydent scrypture:

nat

nat interpreted after myne owne fan
tasye (as ye do by yours) but by the
olde holy fathers of Christ; churche/
nat medlig therin/ with any of those
whom ye call Sophysters/ which be
men in dede/ good/ vertuous/ & con-
nyng: Whom ye therfore call Sophi
sters/ bycause that euery substãtyall
reason/ by which they confoũde your
folyl/ ye wolde were enfamed / vnder
the name of Sophistry.

¶ And where as your pestilent tong
is so leude/ to rayle vpon the most re-
uerende father in god/ the lorde Le-
gate/ Cardynall of yorke/ oure chefe
counsailour & Chaũceller/ it greueth
hym lytell (I wot well) to be rayled
vpon / with ỹ blasphemous tõg/ that
rayleth and rageth against Christes
hole churche/ his saintes/ his apostles/
his holy mother/ and hym selfe/ as it

euy-

euidently (as well by many partes of your pestylent bokes/as by the furious actꝭ of your faction) appereth: And his fatherhode nowe is & shalbe so moche in more cordyall fauoure with me/ In how moche I parceyue hym to be the depar in the hatered of you/ or other suche as ye be: Whome where ye call/the pestilence of my realme/ I purpose to gyue you no reknynge / what manyfolde good frute my realme & I receyue by his faythfull dilygence/ labour/ traucyle and wysedome: Howbeit/all other thynges set a parte/ it well appereth/that his fatherhode is in this onepoynt/ to my realme very gode and holsome in that he conformable to my mynde and accordyng to my cõmaũdement/ studiously pourgeth my realm from the pestylent contagion of your factious herelyes: With whiche among/

there

there entreth some in to my Realme right sicke/ out of such place as your vnholsome breethe hath enfected/ whō as they haue be founden/ we haue by the holsome and good dilygēce of the sayd most reuerende father/ nat only kept of from thenfecting of our own people/ but haue also with right charitable handelyng/ holpen and cured them: For as for our owne subiectes we trust in goddes help / haue & shall haue/ lytell fayth in your erroni ous opinyōs/ what soeuer hope ye be put in/ eyther by other wayes / or by one or two Freres apostataes/ ron out of our realme/ raignyng in riote & vnthriftye lyberte with you/ of whome we reken our Realme so well ryddc/ that if there were any mo suche here (as we truste there be nat many) we wolde ye had them to.

¶ It is

¶ It is a gladde tidynges to youre hert/ye say/that I nowe haue begon to beare fauoure to the Gospell / as though I had neuer fauoured ỹ gospell before: Howbeit ỹ I haue nat so late (as ye make for) begon to loue & reuerently rede the Gospell / though ye lyste to dissymule it: yet/ ye ryght well preyue / by that I haue all redy by the playne gospell disproued euydētly / some of your pernitious heresies/ wherby ye well fynde/ that this is nat the fyrst tyme that I haue entermedled me with the said gospels/ Wherfore wete ye well / the Gospell longe hath ben/ and euer shalbe/ my chefe study: as the doctryne most hol some to euery man that wyll/ in ỹ studye therof/ vse a way contrary to that that ye do: Whiche in the interpretation therof/ vse to folowe your owne fantasticall inuẽtion/ agaynst all the

worlde

worlde beſyde / contrary to the coun-
ſayle of the wyſe man / that ſaythe:
Sonne / leane nat vnto thyne owne wyt / nor take nat thy ſelfe for a wyſe man: But as for me / I well knowe and knowledge / that I am vnable of my ſelfe to the vnderſtādyng therof / and therfore callyng for goddes helpe / moſt humbly ſubmitte my ſelfe to the determynation of Chriſtes churche / and interpretations of the olde holy fathers / whom his goodneſſe plentuouſly lightned with lernyng / illumined with grace / furniſhed with faith garnyſſhed with good workes / and finally / with many myracles declared their faithe and lyuenge to lyke hym: Where ye on the contrary ſyde / ſettig all theſe olde saynts at nought / and villanouſly blaſphemynge their memories / procuring the detractyon of their honour / leſt the reuerēce and eſty-

Fili ne ini
tarís pru-
dentię tuę
et ne ſapi-
ens uideri
uelis in oc
culis tuis.

estymation of their holy lyues shuld stande in your light/admitte no mãnes wyt but your own (whiche onely you admytte in all thing) and defendyng a manyfest foly for wysedome/ an open false heresy for a truthe/haue nothynge els to stande by/ but onely crye out that the scripture is euydent for your parte: and that all that euer toke it otherwyse/ were but fooles: Were they neuer so many/ neuer so wyse/ neuer so well lerned/ neuer so holy: And whan ye haue thus well & worshipfully quitte your selfe in wordes/than instigate and sette out rude rebellyous people/ vnder pretext of Euangelicall lyberte/ to ron out and fyght for your faction.

¶ If any man had so lytell wytte to dout/ which of these two ways were the better/ yours nowe newe begon/

or the

or the faythe of the olde fathers: our
Sauyour putteth vs out of doubte/
where he saythe: By their frutes ye Ex fructi-
shall knowe them: For of thē no man bus eorum
douteth/but they were good men cognosce-
of holy lyueng/seruynge god/in fa- tis eos.
stynge/prayer/ and chastyte: And all
their writynge full of charite/ and of
you/men dout as lytell/whan they se
that all your doyng began of enuy &
presumption/procedeth with rācour
and malyce/blowen forth with pride
and vayngloze/ & endeth in lechery:
And therfore/cloke ye neuer so moch
your doctryne/ vnder the preterte of
euangelycall lyberte: nat withstan-
dyng/ that I knowe howe sklendre
myne owne lernyng is/ yet is it nat
so sklendre/ that ye can make me be-
leue that ye meane well/ whan ye spe
ke fast of ỹ spirite/and fall all to the
flesshe: Whan ye make/ as ye wolde
exhort

exhoꝛt all the woꝛlde to lyue after the
golpell/ and than exhoꝛte mẽ fro cha-
ſtite/ to which the golpell effectually
counſayleth: and foꝛſake your ſelfe/
your bowed chaſtyte/ pꝛomyſed and
dedycate to god/ to the kepynge and
obſeruaunce wheꝛof/ all holy ſcrip-
ture byndeth you.

¶ ye wꝛite that ye be aſhamed to lift
vp your eyen to me/ foꝛ that ye ſhulde
of lightneſſe ſuffre your ſelfe to be ſo
ſoꝛe moued by thynſtigation of yuell
folke to wꝛite ſuch a boke againſt me:
But I moche maꝛueile in good faith
that ye be nat i erneſt aſhamed to lyft
vp your eyes and loke/ eyther vpon
god oꝛ good man/ that haue ſuffered
your ſelfe by the deuyls inſtigation/
to fall in that lyghtneſſe of wyt/ that
foꝛ the folly of your fleſhe/ ye beyng
a Frere haue taken a Nonne: & nat
onely

onely vyolate her (whichē if ye had done among the olde Romayns that were paynyms/ she shulde haue been buried quicke/ and ye beaten to deth) but also which moche worse is / haue opēly maried her / ⁊ by that menes openly abuse her in synne/ with ye wonder of the worlde and abhomynable contempte/ as well of the sacrament of Matrimonye / as of youre bothe vowes of chastite. And that worst is of all / where ye shulde be ashamed ⁊ sorie for this heynous dedes / in stede of repentaunce ye take therin pride/ and so farre be fro the desyre of forgyuenesse of your own synne/ that ye by your bokes/ exhorte other vnthriftes therto.

¶ And in this doynge/ it is no marueyle/ though ye wolde that men had no reuerence to the olde holy fathers.

¶ For

For who so beleue ỹ they were good/ must nedes parceyue ỹ ye be nought which bothe teache and do so manyfestly the contrary of their dedes and doctryne. For who can lyke a freres maryage / if he sette ought by saynt Hierome: for to thē that hath vowed chastite/saith this holy man/it is dānable/ nat only to wedde in dede/but also to wyll or wyll he it. Rede well his Epystell written to the Nonne ỹ was gotten with chylde/ & his other to the Deacon that dyde that synfull dede: And therin/ & in other lyke letters and holy writyng of olde holy fathers/lerne to repent your owne fautes/rather than in makyng bokes for the defence of your vnexcusable syn/ to drawe by your yuell example & vngratyous counsayle / more wretched company with you to the deuyll.

Iouenibus nō solum nubere / sed etiā velle damnabile est.

¶ ye that

C ye that so moche bost your selfe of holy scripture/ I marueyle ye can set so lytell by your bowe/ whan ye rede therin this holy sayeng: If thou haue any thynge bowed to god / delay nat the performyng therof: for an vnfaithfull promyse displeaseth god.

Si qd vouisti deo ne moreris reddere displicet enim deo infidelis promissio.

Rede ye nat also there these wordes: To your lorde god make ye bowes/ and fulfyll thē: What say ye by these wordes/ whan thou hast made a bowe to thy lorde god/ come of and performe it: for thy lorde god will haue a reknyng therof. And if thou dye/ it wyll be layde to thy charge for a syn: But ye reken I trowe / holy bowes of fastynge and chastyte/ seruyle cerymonies of Moyses lawe / for your wrytyng and lyueng/ semeth to reken the Euaungelycall lybertie of the newe lawe/ to stāde in lyueng after liking: but the prophete Isaye sayde/ that in

Vouete & reddite / dño deo vestro.

Quum votum voueris dño deo tuo non tardabis reddere: quia requiret illud dñs deꝰ tuus et si moratus fueris reputabitur etiā tibi in peccatum.

In die illa uota uoue būt domio et ſoluent

that tyme (meaning ỹ tyme of Chriſtes lawe) they ſhall bowe bowes to our lorde and performe thē/ ſhewing that bowes ſhulde haue in Chriſtes lawe more ſtrength/ & be better kept/ than in the olde lawe: Wherof god ſhewed example / whan he toke vengeaunce vpon Ananias and his wife for that they had broken their bowe to god/ i kepyng aſyde ſome of their owne money/ Whervpon holy ſaynt Gregorie/as though he myght ſeme to ſpeke to your lēman and you (for wedding was it none ỹ ye were wedded with) ſaithe in this wyſe.

Ananias deo pecunias voverat / quas poſt victus ꝑ ſuaſione diaboli ſubtraxit. Sed qua mor te mulctat⁹ eſt ſcis. Si ergo ille mortis pe

Ananyas bowed money to god/ whiche he afterwarde ouercomen by the deuylles enticement withdrewe/ but what dethe he was punyſſhed with thou knoweſt. Than/ if he was wor thy dethe/ that toke away fro god agayn/ that money that he gaue hym:

Conſy-

Consydre/howe great peryll in god
des iugement thou shalt be worthy/
whiche hast taken frō almighty god/
nat money/but thyn owne selfe/whō
thou gauest vnto hym/whan thou to
kest the habyte of a mōke. What say
ye Luther? What saythe your leude
lēman to this? If ye knowleged yor
synne for synne: If ye were for your
synne sorie/though ye fyll by fraylte
yet were there hope of amendement/
as was in Mary Magdalene/ Da-
uyd/and many other: but now what
hope is there of you / if ye persyst in
the defence of your faut / with ỹ bo-
sting of your leudnesse/ whan ye call
your vyce vertue/and the vtue vyce/
Fall ye nat in this doing/depe in the
maledictyon / that Isaye spake of/
whan he said: Wo may ye be that call
good yuell/and yuell good/puttyng
darknesse to be lyght/and light to be
darknesse/

riculo dignus
fuit / qui eos
quos dederat
nummos deo
abstulit. Con
sidera qnanto
periculo ī di-
uīo iudicio di
gnus eris qui
non nummos
sed temetipm
deo oīpotenti
cui te sub mo
nachali habi
tu donaueras
subtraxisti.

Ve qui dicit
bonum malū/
& malū bonū/
ponētes te-
bras lucem/ et

lucē tenebras amarū in dulcē/ et dulce in amarum.

darknesse/bytter for swete/ & swete for bitter. Now/whan ye regard all these scriptures nothynge / whan ye wrest them to your vnresonable appetyte/ whan ye contempne the interpretations of holy fathers therupon/ whan ye set at nought their holsome doctryne / confermed by their vertuous lyuing: and against all these/set your owne sensualyte/and with brutall reasōs/ rayle agaynst all vowes (so manifest and heynous an heresy/ that there neyther hath been herde a greatter or a more open) yet ye pray god that he suffre nat myne eares to be occupyed with the pestylent voyce of those Serenys / whiche can no thynge els / but crye out that Luther is an heretyke. Where as I knowe in this behalfe no greatter Serene/ than your owne workes/ whiche almost crye nothyng els in myn eares/

than

than that Luther is an heretyke: so farforthe / that I moche marueyle / howe ye maye for shame saye to me / that ye teache no thyng / but that the saluation of man muste nedes arise by the faithe of Iesu Christ / the son of god / that for vs suffred his passion and rose agayne / and that vpon this foundation / ye buylde and teche charyte towarde oure neyghbours / and obedyence towarde the rulers / & the crucifyeng of the body of synne.

¶ Wolde god Luther / ỹ these wordes of yours were as trewe / as I knowe them for contrary: For what charite bylde you vpon fayth / whan ye teche that faythe alone without good workes suffyseth: For albeit that in your boke made agaynst me / waringe for shame halfe wery to here therof: ye layde to my charge / that I dyd therin myste

in myne reporte you/ yet dyde ye nat onely make none erthly answere to your owne wordes/ whiche I layde to your charge/ openly prouynge in you/ that detestable hereſy: but alſo ſayd the ſame agayne in the ſelfe boke/ In whiche ye pretende your ſelfe to haue ben wrõgfully charged therwith before/ ſayeng: That ſacrilege it is & wickednesſe/ to haue any wyll to pleaſe god by good workes/ and nat by onely faythe: whiche wordes be as open/ as thoſe that ye wrote before in Babilonyca/ where ye write this ſentence: Thus thou ſeeſt (ſaye ye) how riche is a chriſten man/ or he that is baptyſed/ whiche thoughe he wolde/ can nat leſe his ſaluation/ by any ſynnes/ be they neuer ſo great: but if he wyll nat beleue/ for no ſyn can dampne hym/ but onely lacke of beleue/ for as for all other ſynnes/ if

Sacrilegium eſt et impietas velle deo placere per opera et non per ſolam fidem.

Ita vides q̃ dives ſit homo chriſtian⁹ ſiue baptiſat⁹ qui etiam volens non poteſt pdere ſalutem ſuam quantiſcunq; peccans niſi nolit credere.

there

there stande styll or cõe agayn fayth and credẽce in goddes promyse/ that god made to his sacrament of Bap-tyme/they be supped vp in a moment by the same faithe. These wordes of yours shewe so manyfestly what ye meane/that there neyther nedeth nor boteth any glose: It can receue no colour/ but that contrary to Christes wordes/ the waye is strayte and narowe that leadeth to heuyn/ ye/ with your Euangelycall lyberte/ make a brode and easy waye thider/ to wyn you fauour of the people/ teachynge that it shalbe ynough to beleue goddes promyse/ without any labour of good workes/ whiche is farre fro the mynde of saynt Paule/ whiche teacheth vs a faith that worketh by loue and also sayth. If ye be in the fayth of Christ proue you ỹ: Whiche profe can nat be/ but by good workes: For as scrip

Nulla enim peccata eum possunt dãnare nisi sola incredulitas/ cetera omnia/ si radeat vel stet fides in promissionem diuinã baptisato factam/ i momento absorbenter per eandem fidẽ.

Angusta ẽ uia que ducit ad celum.

Si estis in fide christi uos ipsi p bate.

Qui operatur iustitiã accept⁹ est deo.

as scripture sayth: He that worketh rightuousnes/ is accepted with god: And sayntt Johan spekyng/ agaynst suche seductours as begile men with a vayne ydell and a dede faith/ saith: My chyldren/ lette no man begyle you/ he that iustly dothe/ he is iuste & rightuous/ for els to beleue of youre faction/ without good workes & boldly to lyue in vice and wretchednesse/ with presumptuous hope/ that your faithe shall suppe vp all your synnes it is a faithe worse than deuillysshe/ For as sayntt James saith: Thou beleuest that there is one god/ so dothe deuylles/ and trymble for drede: In this they be nat so yuell as thou/ for thou feaurest nat.

Filioli nemo vos seducat/ qui facit iustitiã iustus est.

Tu credis q̃ vnus est de⁹/ et demões credũt et contremiscũt. in hoc te min⁹ mali sunt quis non times.

¶ And verily/ with that opinyon of your onely faithe/ ye putte awaye all feare of god/ whan ye say that a man though

though he wolde neuer so fayn (how vngratius soeuer his ded; be) cā nat be damned/but if he will nat beleue: thā/if this were true/there shulde no mā nede to fere god no maner away/ neyther by fere of his iugement; noz iust punishment;/noz by initiall oz fi ly all. For what nedeth a man to fere god/if onely beleue may saue hym/ oz what boteth a man to feare hell/ oz to labour foz heuen/oz to feare the dis pleasure of almighty god/if a bare faithe may saue his soule. And also/ where as ye put clene away by your assertions/all feare of goddes iuge- ment from the induction of the sacra ment of penaunce/& wolde that only by loue we shulde attayne the same/ herein ye wolde do great wzonge to all synners/ though ye by your woz- kes pzetende thē fauour/foz ye wolde take away one of the best meanes to

attayne

attayne ỹ very ꝑfyt loue of god/ whi
che loue in hym ſelfe/ encludeth a cer-
tayne feare. And I feare me/ that in
the pylgrimage of this preſent lyfe/
loue is right ſyldome very ſure if we
ſette a ſyde all feare/ & make our ſelfe
to ſure: For as holy ſcripture laithe
Unto whō ſaith our lord ſhall I loke
but vpon an hũble man and a quyet/
and hym that dredeth my wordes/ by
whiche appereth well / that without
drede of goddes wordes/ he wyll nat
loke vpon a man: whervnto well ac-
cordeth the wordes of ſcripture/ whi
che ſaith: But if thou holde thy ſelfe
continually in the feare of god/ ſone
ſhall thyn houſe be ſubuerted. Thus
may ye ſe Luther what ſo euer ye ſay
feare may nat well in this worlde be
for borne/ but if we wolde haue god
tourne his face from vs/ & our houſe
ouer tourned vpon our heed/ & ſurely
in ſcrip-

Ad quem reſpiciam dicit dñs niſi ad humilem et quietum et timentẽ ſermones meos.

in ſcripture/ who ſo that redeth ſhall well fynde that the gyftes and callyn ges of god/ be dyuers and in ſondrie wayes deuyded/amõges whiche/ſer uyle drede is one/ and yet all to one ende/ without whiche medyations & meanes/ the ſynner can nat alwayes attayne at the fyrſt/ that perfyte cha= rite that cauſeth ſaluation. Wherfore what worſe counſayle can ye gyue to ſynners/thã to aduyſe them to leaue/ thoſe remedies & meanes/ by whiche they may be pulled from ſyn/ & grati ouſly drawen to god: And of trouthe there is nat lightly any other waye/ by which mẽ be drawen more often/ nor yet in the begynning more ſtrõg= lye/than by that feare that is caſte in to the herte/by the depe cõſyderation of the terrible paynes of hell/ which thyng was the very cauſe/ for which our mercifull Sauiour dyd caſt that

feare

feare before the eyen of his blessed a-
postels/ whan he said vnto thē: drede
hym / whiche whan he hathe kylled/
hath also power to cast in to hell/ and
therfore whā this was said to ỹ apo-
stels: let no mā thike this fere a thige
of so lytell weight to sely synners/ ꝛ
nat yet so verily penytentes in dede/
as deuilyng therupon and goynge a
bout to be. To whome/ what can be
more holsome than feare / whiche as
scripture saith/ putteth syn out / and
he that is without feare can nat be iu
stifyed. And ye wolde haue feare of
goddes iugement and puyssh̄ment/
nat onely taken fro contrition / whi-
che is the mooste cōmune waye ỹ dra-
weth men from synne: but also to the
ende/ that men shulde in synne pre-
sume vpon their faithe/ ye wolde ha-
ue all feare taken frō the loue of god:
where as holy scripture rekeneth fea
re away/

Timete eū/ q̄
quū occiderit
habet potesta
tem mittere in
gehennam.

Timor expel
lit peccatum.

Qui sine ti-
more est / non
poterit iusti-
ficari.

re away / to attayne the loue of god/ for he saith. The feare of god/ is the begynnyng of loue/ ye and also thret neth (as I haue sayde) that excepte thou kepe thy selfe continually in the feare of god/thyne house shall soone be subuerted. The scripture besydes this well declareth also / howe great strength feare hath towarde faithe/ whan he saithe: they that feare god wyll beleue his worde/and they that feare hym / wyll seke and ensertche/ what thynges stande with his pleasure. And yet ouer all this/holy scripture teacheth vs that wisedome/ also taketh his beginnyng of feare/for he saithe: The beginnyng of wisedom is drede of god. Lo Luther / here ye se that feare which ye set so lytell by/ the holy scripture (by whiche ye make/ as thoughe ye set moche) ioyneth nat onely with wysedome and faithe

Timor domini initium dilectionis.

Qui timēt dominū nō erūt in creduli verbo illius/q̄ timent inq̄rent que beneplacita sunt ei.

Initiū sapiētie timor dñi.

but

but also to loue/during the tyme that we wandre in the pilgymage of this worlde/ and nat without good cause For surely/whan a man is by ẏ feare of goddes iugemēt withdrawen frō the folowyng of synne (which tourneth his mynde from god) he is ⁊ nedes must be/the more fyt both to loue god/and be beloued of him. For whiche cause/the holy prophete Dauyd/ parceyuing the great profyte of that necessary feare/hertely prayed god/ that this feare might nat onely be sēt hym: but also strōgly/with his grefe and payne stricken in to hym/ crieng to god in this wise. Rote or fastyn in my flesshe/thy feare/ for I haue been a ferde of thy iugemētes: so sheweth he/ that he hath nat onely feared goddes iugementes/ but he desyreth also to haue that drede depely fastened in in his herte. And wherto wolde god haue

Confige in timore tuo carnes meas a iudiciis enim tuis timui.

haue gyuen vs warnyng of hell/and
thretten vs therwith/except the feare
therof shulde haue been/ as it were a
bytte or a bridell to refrayne vs from
synne/ and to bringe vs and preserue
vs in charite/and his fauour. Wher-
fore/ sithe it is euydent that ye take a
waye this feare/ and openly write a-
gaynst good workes/ contempnyng
in penitentes all satisfaction: Howe
shamelesse are ye to write ẏ ye vpon
faith do edifye charite/whan as I ha
ue expresly proued by your owne wri
tyng that ye buylde vpon your fayth
right nought but yuell workes in te-
chyng that onely faith alone suffiseth
and manifestly cõtempne good wor-
kes/ and gyue boldnesse largely to
worke yuell without feare/teachyng
that faythe alone shall suppe vp all
our synnes/ namely as ye defyne yo
faith/ where ye say that faith can nat

Fides esse nullo modo potest nisi sit

D be in

vivax quedã et indubitata opinio qua homo certus est super omnem certitudinem se placere deo se deum habere propitium ⁊ ignoscẽtem in omnibus q̃ fecerit aut gesserit.

be in no wyse / but if it be a certayne lyuely ⁊ vndouted opynion / by whiche a man is certayne aboue all certaynte ẏ he pleaseth god / ⁊ that god hath hym in fauour / and pardoneth hym in all that euer he dothe / by whiche wordes ye cõmaũde an high presumptuous faith / wylling men to reken and accompt them selfe nat only sure of goddes fauoure / but also so highly in his fauour / that they maye be bolde to offende hym / as thoughe he wyll for mannes onely faith / pardone and forgyue all their fautes. And ẏ suche a faithe wyll as ye wrot in Babilonica / suppe vp all their sinnes which faithe is cõtrary to ẏ / whiche olde doctours teche: for holy Isodore saith / that man whiche wyll nat vse no good dedes doth folisshly flatter hym selfe with a bare faithe. And also saynt Augustyne affyrmeth / that faithe

Frustra sibi de sola fide blanditur qui bonis moribꝰ non vtatur.

Fides appel-

faithe beareth his name in latyn of two ſyllables / the one belongeth to the dede/the other to the ſayenge. I aſke ỹ ſaith ſait Auguſtyne / wheder thou beleueſt or nay / thou anſwereſt ye: than do as thou ſayeſt / and than haſt thou faithe. But what auayleth to lay you the wordes of your auoury ſaynt Auguſtyne/out of whoſe order ye be ronne in apoſtaſye: Wherto ſhulde I lay you the auctorite of any of the olde holy fathers/ whom ye ſetting all at nought / dare boldly contende and affyrme that there is none other way to faithe/ nor that fayth is none other maner thynge / but ſuche as ye defyne wrong/ which your wrõge defynition of faith/albeit ye wold haue it beare a cloke/and be taken as though it were formed and perfyted with charite:yet ſhall ye neuer make any mã that knoweth the right fayth

lats eſt ab eo qꝫ fit. due ſylla be ſonant quã dicitur fides / prima a facto ſecunda a dicto. interrogote ergo vtrum credas dicis credo fac qõ dicis et fides eſt.

of Chriſt in that poynt to beleue you whan you make your faith care ſo ly tell for good workes/ and ſo lyghtly ſupping vp all ſynnes that it muſt nedes gyue all myſcheuous vnthryftes a great audacite and boldneſſe of vngratious lyueng/ For vpon the other ſyde the bleſſed Apoſtell ſaithe/ in them that are of age the very true faithe is that / whiche worketh with loue: And ſaynt Johan alſo ſaith/ he that loueth god / hath and obſerueth his cõmaundementes/ ſo after bothe their myndes/ the one of faithe the other of loue/ ye muſt of neceſſyte (as holy ſcripture ſaith: Declyne frome yuell and do good / and nat to reſt in that ydell and errogant faith/ by whiche ye thynke and ymagen your ſelfe ſure and certayne/ aboue all certaynte/ that god is well pleaſed with you and eyther approueth or pardoneth/ all that

Qui diligit deum, mandata eius habet et ſeruat.

all that euer ye do: For if that were so that holy man Job/ whiche was of goddes owne mouthe called so good and rightuous / that there was none lyke hym in the erth/ wolde neuer haue been so tymerous and fearfull/ as to haue sayde: I feared all my workes/ well wittynge that thou sparest nat the synner.

Uerebar omnia opera mea sciens q̃ non parceres delinquenti.

¶ Nowe where ye write that faythe must be lyuely / that graunt I well/ but how cā it be lyuely without loue and he loueth nat god / as the Euangelyst saith/ that kepeth nat his commaundementes/ nor he that is of age kepeth nat the cōmaundemētes/ that laboureth nat in good worki: Wherupon it well and consequently foloweth/ ẏ your faith settyng good workes at nought/ can in no wyse be lyuely/ but must nedes be suche a faith/ as

saynt

saynt James the apostell reproueth/ where he saith: Faith without good workes is deed. Ouer this/ if that be trewe that your selfe affyrme in your sermons of the preceptes/ that goddes cõmaundementes/ namely the nynth and ỹ tẽth can of no man (be he neuer so good) in any maner wyse be kepte contrary to ỹ / that Christ semeth to meane / where he saithe / my yoke is softe and easy/ and my burden lyght/ but as I said/ if ye say true ỹ goddes cõmaũdemẽtes can i no wise be kept/ & god is nat loued/ but if his cõmaũdemẽtes be kept/ nor lyfe is there non in faithe/ except ỹ god be loued/ se ye nat now ỹ of your owne word ye fal agayne to the fyrst poynt/ that faithe whiche (as ye say) must nedes be lyuely / ye bring it in to suche case that it must nedes be deed/ but your entẽt may facilly be perceyued: For as your workes

Fides sine operibus mortus est.

Jugum meũ suaue est et onus meum leue.

wozkes do shewe / ye wolde eyther ỹ men shulde presume to belcue ỹ faith were as an instrument to puoke men to synne/and to gyue them boldnesse that faith shall suppe vp all their syn nes/how great soeuer they be/ to the entent that men shulde neglect good wozkes/and remayne in high presũp tion/ whiche is contrary to scripture whiche saith: O most wicked presũp tion/ wherof were thou made/ oz els ye sette it in that high pricke/though with imptinate termes/ which fewe oz none can attayne vnto/bringynge in therby men in to desperation/ to ỹ entent that desperation ones rooted/ all care of good lyueng layd a parte they shulde ron out at large in to all kynde of vytiousnesse / and than ye myght saye by them as saynt Paule saythe/ad Ephe. They dispeyringe/ haue gyuen them selfe to lechery/and the woz-

O presũptio nequissima vnde creata es.

Desperantes semetipsos tradiderũt im pudicitie in

operationē i-
mundicie oīs
in auariciam.

Non credit
frustra errore
decept9 quod
aliquo precio
redimendus
sit.

the workyng of all vnclennesse/ whi-
che thyng ye procure vnder pretence
of lyberte. And also the sayeng of ho
ly Job/ whiche saith to desperate fol
kes/ he beleueth nat vainly deceyued
by errour/ that he shulde be redemed
by any price/ wherby men maye par-
fitely parceyue your doctryne ⁊ prea
chyng expresly naught/ which wolde
gyue to men no meane way in faithe
but eyther that / whiche the blyndest
maye parceyue naught/ or that waye
whiche the best can skante attayne/
nor neyther by the one waye nor the
other/ nothynge els procure or go a-
bout/ but to fynde the meanes / that
eyther the boldnesse of faithe optay-
ned / or the dispeyre of optaynynge
myght driue men in to a bolde lyber-
te of leude lyueng/ whiche is the one
ly thyng that ye labour to bringe in
custome vnder ihe name and cloke of
Euan-

Euangelycall fredome. And this is the charyte/ that ye buylde vpon the foundation of your deed faithe.

¶ Nowe where ye wryte/ ỹ ye bylde vpon your faithe obedience towarde gouernars/ who seeth nat how shãelesse an vntrouth ye wryte theri/ whã there is no man but he knoweth how obstinately ye teache that no chrysten man can be boũden by any lawes / of which the gouernours be ministers: And also howe ye sette at nought/all the holy generall counsails that euer haue ben of Christes churche: For ỹ execution of whiche / your vngratyous heresy / ye with other detestable heretykes/brenned vp the holy Cannõs with open derisyon and rude vp landisshe people by you incensed/ haue rysen in plũpes agaynst their gouernours/ to their owne distructyon

and

and your shame.

¶ Howe can ye for shame say that ye buylde vpon your faithe the crucifyeng of the body of syn/ whan ye byld vpon your deed faith/the negligence of prayers / the vilypensyon of holydayes/the cõtempt of fastyng dayes/ and finally all thyng in effecte/ whiche christen men by the cõmaũdemẽt of Christ/and ordynaũce of his holy church/ crucifye the body of syn by.

¶ Also howe can ye say that ye teach and exhorte men to crucifye the body of synne/ whan ye teache that synfull heresy / that man hath no power nor lybertie in his wyll to do any good with all: For who shall study to do any good or care what yuell he dothe/ that were ones throughly persuaded in hi selfe/ ẏ he neyther can any good thyng

thyng do by hym selfe / nor worksyng
with goddes grace any thig to do to-
warde it/nor that in any yuell worke
his owne wyll dothe any thyng at all
but the necessyte of goddes wyll wor
keth all togyder / whiche he can ney-
ther let nor further. This herely/the
very worst that euer was/and mooste
highly touchyng the iustyce of god/
semeth to be the very rote/wherof all
other myscheuous demeanour & out-
rage of your vngratious faction spri-
geth / whose boldnesse and temerytie
ye arme with the excuse of goddes or
dynaunce/ and ineuytable necessyte/
and thus you wold aproue your false
opinyons/ settyng forthe & preachyng
some certaine places of scripture ob-
scurely written / extorted by you for
your purpose/some clere against you
which ye neuertheles without shame
cõtende that they make for you/ wher
fore

fore I marueyle greatly (if you had eyther wytte or shame) ỹ you durste haue that boldnesse to affirme ỹ abhominable and vnreasonable heresy a gaynst the doctryne of so many good men/ of so many wysemen/ of so many cõnyng men/ of so many holy men against the hole consent & agrement/ nat only of Christes holy church/ fro the begynnynge therof to this daye/ but also/ agaynst all cõmune reason of all the hole worlde/ fro the fyrste creation of the worlde hytherto (sayyng that of late Wicclyffe began it afore you) and agaynst innumerable places of holy scripture/ manyfestly shewyng the contrary to your oppynyon/ whervnto ye can set no colour of which syth they be so ryfe & thicke in euery parte of scripture/ in vayne were it here to bring you many/ therfore one or two shall suffyce for a sample.

ple. For what can be more open than these playne words/ I haue set before you lyfe and dethe / good blessynge & maledyction/chose therfore lyfe that þ mayst lyue/ & thy ꝓgeny also: what election is there I pray you where lyberte lacketh: howe standeth choyce with necessyte: In lykewise/ where it is openly sayde vnto man / by god puttynge bothe good and badde punyssh̃ment/ and rewarde in choice of mãnes fre wyll/sayeng thus: I haue set before the/fyre and water/to whether thou wylte put forthe thyn hãde and in lykewise this: Before man I haue put bothe lyfe and dethe/whether shall please hym shall be gyuen hym. What meaneth here his wyll & puttyng forthe his hande/ if he haue no lyberte of choyce: Wherto badde saynt Johñ that the iewes shulde do penaunce: Wherto badde Christ the aduou-

Proposui vobis vitam et mortẽ / benedictionem et maledictionẽ elige ergo vitam vt & tu viuas et semen tuum.

Apposui tibi aquam et ignem ad quod voueris porrige manum tuam.

Ante hoſem vita & mors q̃ placuerit ei dabitur illi.

aduoutresse that she shulde synne no more: Wherto cõmaũded he all men to kepe his cõmaundemẽtes/ if men coude neyther of themselfe perfo3me thẽ/no3 with his ayde and helpe do any thyng towarde them: Whan god tolde thẽ/ that good and badde was put in their choice/dyd god tell them a trewe tale o3 a falsse: if ye saye that he sayd nat true/ than take ye credẽce from all his p3omyses by faith/ whiche oncly credence ye say/suffyseth to saluation. And on the otherside/ if it were true/ than must ye be nedes vntrewe that teache the cõtrary/ so that in this mater I se none other question/but whether we shal beleue Chryst o3 you/except ye wyll say (as I se nothing so farre out of reason/but ye be redy to saye it) that god spake it in spo3te/ but neyther is that the graue and ernest maner of his mateste/ and

in this

in this thyng also he spake marueylous ernestly/and shewed them their free liberte/as the very cause of their iust punyshment/ if they brake his behest/ declaryng and testifyeng his rightwyse Justyce/ to the ende that no man shulde of his goodnesse conceyue so pestylēt opinyon/as to thinke the thyng that ye nowe preache/ whiche is/ that his clemence hath that tyrānous nature to punysshe any man without desert/as it were onely for a cruell pleasure. And therfore/ whan ye be so farre fallen in to the pytte of pestylent heresyes/that ye can fynde in your hert to conceyue that detestable opinyon of god/whiche no good man can fynde in his herte to thynke of an other/ there nedeth none other proufe to declare what ruynous buylding ye reare vpon the false foundation of your vnfaithfull faythe.

¶ Nor

¶ Nor I touche nat these herelyes of yours for any purpose/ to dyspute vpon them: For I bothe knowe thē for suche as agaynst euery one of thē were mater ynough/ nat for a longe letter/ but for many long bokes: and also/ for suche as be so plainly and so fully dāpned/ reproued/ and reiected alredy/ and vpon the bare hearynge in euery good mannes eares so dāpnable in themselfe/ that they nede nat to be nowe disputed vpon/ nor shulde be disputable or doutfull/ and moche lesse credible/ although (as sait Paule saith) An angell wolde come from heuyn and preache them/ beyng so cōtrary to the gospell and faithe/ that Christ hath taught his church/ from the begynnyng hyderto. Nor if they were as doutfull and dysputable for you/ as they be vndoutedly clere agaynst you/ yet am I long syns at a-

poynt

poit/no more to vouchsafe to dyspute any mat with you/ sith I haue had so good experiēce of you/howe clene ye set all reason asyde/and fall all to raylyng: For which I haue determyned (which I shal surely kepe) as for any dispytions/to leaue you to your leudnesse/albeit other folke me thynke haue as well of other places/ as of our owne realme answered you/ & somwhat handled you/ as ye be worthy/ after your owne facion/ sauyng that they among playne wordes/ tell you reason/ where ye vsed onely raylyng and as yet/ye answere none of them one worde/ agaynst whom ye wolde nat so longe haue holde your peace/ were it nat that ye ꝑceyue your selfe so plainly cōcluded/that ye coude nat write against them again for shame: but and if ye happe herafter to ware shamelesse agayne for angre/some of

them I thynke/ wyll nat mysse yet eft
sones/ Luther/ ones to shewe you yo[u]r
selfe agayne: But as for me/ neyther
purpose I to write any more to you/
nor at this tyme wolde nat / ne were
it that I perceyue by your letter/ your
fraudulente purpose / by whiche ye
wolde abuse the worlde / as thoughe
ye knewe me forturned to your sect:
wherin I wold haue gyuen you short
answere without any touche of your
heresyes in specialte/ had ye nat be so
shameleesse to write that ye teache no
thynge els/ but that men muste be sa-
ued in the faithe of Christ/ with cha-
rite buylded therupon/ and obedi[e]ce
and crucifyeng of the body of synne/
whiche your shamefull and shameleesse
lyeng / hath driuen me so to shewe &
specify one or two of your open here-
syes / that euery man maye parceyue
howe farre they be of an other kynde
than

than the faith of our ſaluation or cha
rite/or obedience/ or crucifyeng of the
body of ſynne/ whiche ye ſaye be the
onely thynges that ye teache/ and yet
haue I nothynge touched / the great
hygh hepe of all your other heynous
hereſies/ whiche yet more plainly de
clare and proue your ſhameleſſe vn=
truethy/in wrytyng/that ye teache no=
thyng els/but the faithe of our ſalua
tion/ charite/obedience/and crucify=
eng of the body of ſynne: For whan
ye ſo plainly write agaynſt the ſacra
mentes of Chriſtes church/ whan ye
damne chaſtite in preeſtes / deny all
holy orders/ ioyne breed with ỹ body
of Chriſt/take from all men the bene
fyte of the maſſe/rayle agaynſt ỹ ho=
ly Canon of the ſame: whan ye make
women confeſſours and miniſters of
all ſacramentes/and make them con=
ſecrate the body of Chriſt: Whan ye

teache so lytell differẽce bytwene our blessed lady and your leude Lẽman: Whan ye blaspheme Christes holy crosse: Whan ye teache that there is no purgatorie/ but ỹ all soules shall slepe tyll the daye of dome/ that synners may be bolde for so long/ with a thousãde shamefull heresies besyde/ Are ye nat now a shamed/ to say that ye teache nothyng els / but that man must be saued by the faithe of Jesu Christ? Whan ye go about in dede to distroy the faith of Jesu Christ/ who if he had come to teache suche wayes as ye teache/ he had nat cõmen to call the world fro badde to good/ nor had been a techer of vertue/ as he was in dede/ but a very patrone of syn/ wher of the contrary/ he dyd well shewe in suffryng the punisshment of ỹ crosse for the onely redemptyon and remissyon of our synnes. Howe myght ye

for

for shame (if there were any in you) write vnto me such things/knowing that I nat onely haue reed these things i your bokes/ but haue ouer that manifestly to your open shame & rebuke/conuycted you in many partes of the same/ as substantiall welllerned men do iuge.

¶ All whiche natwithstandynge/ it is wonder to se/with what boldnesse ye desyre to be herde/and (as though ye hadde neuer been herde hytherto) shewe your selfe moche to marueyle why ye shulde be condempned / neyther beyng herde nor cõuicted. Haue ye nat been herde face to face before ỹ popes Legate in Almayne? Haue ye nat been herde in open dispytions in Saxony? haue ye nat ben ouermoch herde / by your erronyous and blasphemous bokes ouer largely spryede/

through

throughe the worlde: & yet ye alledge your selfe nat to be herde/but condẽpned without conuyction: ye maye be safe ynough from all cõdempnation/ if there be fyrst requisyte suche a conuyction/as your selfe wyll cõfesse for a conuyction: but of trouth/ ye haue ben conuycted oft ynough by sondrie comyng men (and as wyse and well lerned men reken) by my wrytyng also/whiche was confermed by the approbation of the see apostolyke/ the which thing though your pryde wyll nat parceyue/ yet your dealyng doth confesse/sithe ye neuer hiderto coude ne dyd answere therunto/by any substantiall reason/ but onely by leude raylyng.

¶ If my selfe knewe nat the maters wherof ye be condempned/yet coude I no thynge dout/ but ye were iustly condemp-

condempned/ seyng that ye were con
dempned by our holy father the pope
and the holy college of Cardynals:
whose iustyce and indifference/ there
wyll no wyse man any thynge mys=
trust/ for the leude raylyng of a sym=
ple frere/ angry with his owne iuste
condempnation/ and namely such as
ye be/ whom no reason can satisfye/
none auctorite can moue/ nor beleue
no man but your owne wytte/ whom
onely ye beleue in all thynges / con=
trary to the wyse mannes counsayle/
whiche saith: Stande nat to well in
your owne conceyte: And he saith al=
so/ that there is moche more hope of a
fole than of one that taketh him selfe
for so wyse. Whan ye were also con=
dempned by dyuers vniuersitees / &
among other/ by the famous vniuer=
syte of Paris: why shulde I mistrust
your condempnation: and though I

Multi sapiens
esse apud te=
metipsum.
Vidisti holem
sapiētem sibi
videri: magis
illo spem ha=
bebit insipiēs

had

had my selfe (as I sayde) nothynge knowen of your mater/namely sithe your selfe cõdiscended to stande and obey to the iugement of Paris / but parceyuinge your errours so manyfest/ that ye coude haue none hope in the iugement of any man / good and cõyng / At your personall beyng at Wormace/ where ye were by the Emperours maieste condẽpned in playn parliament/ye were/ye said/ content to dispute/ but ye refused vtterly vpon your dispytions/ to stande to any mannes iugement. Nowe whan I se that ye order youre selfe in this wyse / neyther stande to the iudges that ye condiscende vpon / nor to the iugement of the Emperour/ with suche nombre of cõning men as he hath and than had about hym: nor to the iugement of the Pope/ and ỹ church of Rome/ but furiously appele from

the pope

the Pope to the next generall coun-
sayle/ and that with a startyng hole/
farther addyng/ suche as shulde next
be congregate in the Holygost: And
yet after that/ openly detracte & deny
the power of all generall counsayls/
wherby well appered/ that in conclu
sion/ ye wolde stande to none at all:
howe coude I than (as I said) mis-
trust your condempnation: All this
your order consydred/ albeit I had
nothyng els herde and vnderstãden
of your mater: but nowe knowynge
your maters my selfe/ and well par-
ceyuinge them/ for suche as they be/
playne and euydent heresyes/ of su-
che sorte/ as I haue rehersed you sõe/
as ye say ye marueyle that ye can nat
be herde: so I moche marueyle more
that you can so say/ and that any mã
is in those opynions content to gyue
you any hearynge at all/ as thoughe
they

they ſhulde nowe dout/whether thoſe thynges be trewe or nat: Whiche as artycles of oure faithe/ all Chriſtes churche beleueth/ and hath contynually beleued this fyftene hundred yeres before/as appereth by ỹ doctrine of Chriſt and his bleſſed Appoſtels/ with many other holy doctours and ſayntes/ writynge in ſondrie tymes conſonant in one faithe/fro Chriſtes dayes vnto yours/of whiche holy ſaites/ & interpretours of the ſcrypture of god/ ſithe ye contempne their writynges/ If ſe nat by what reaſon ye can deſyre ỹ we ſhulde beleue yours/ or what frute coude come of your writynges/ſo clene contrary to the frutefull writyng of theirs: And therfore where ye ſaye there were great hope of no lytell fruyte to the goſpell/ and glorie of god/if ye might haue leaue and lyberte/ to write vnto me therof:

ſurely

surely / than hadde ye nede to write clene the contrary / of suche thynges as ye haue written alredy / and seme lykely to write by your letter / for by that ye haue hiderto written / the gos pell of Christ hath take no frute / but by the pestylent blast of your venos mous mouth / hath had moche goods ly frute vtterly spilte and rotten / and many a fayre blossome perysshed / ỹ wolde haue ben swete frute / if suche a catter pyller had nat deuoured thẽ.

¶ Nowe where as ye rayle of ỹ faus tes of the court of Rome / and the cler gye / I purpose nat with a maune of your auctorite to dispute moche ther vpõ / but how soeuer they be / ye shew your selfe what ye be: and syth ye re ken your selfe so great a gospeller / it were well done / that ye lerned of the gospell / to pull the beme out of your

owne

owne eye/ere ye spye a festue in ano-
ther mānes/ and that ye consyder by
them that of rancour and malyce re-
buked Dauyd/ what ende they com-
munely came vnto / that rayle vpon
their souerayns: And that/albeit ye
shulde se the church sō what swarue/
that ye be nat yet so bolde and mala-
perte / presumptuously to take vpon
you to set your croked handes to the
rightig therof/ lest god so teache you
curtesy/ as he taught hym that sette
hande to ȳ arche of god whan it was
swarued: Howe be it vndoubtely/
though ye lyst to rayle vpon ȳ court
of Rome/ yet it well appereth vpon
your doctryne/ and your lyueng that
ye worst lyke in the churche/ what so
euer is best: for sithe vnthriftes and a
postataes / that ron out of relygion
and fall to flesshly delyte/ be welcom
to you/ and good relygious folke be
dayly

dayly by your meanes expelled oute of their places / in whiche they were determyned in chastyte / prayer / and fastyng / to bestowe their lyues i god des seruice: & now those holy houses partly pulled downe / partely good & vertuous virgyns put out / left vnto lechours / and polluted with apostataes / vnder the name of mariage lyueng in lechery: This dealyng well declareth / that ye hate no man for his vyce / but that ye rather hate thē that be good and vertuous / bycause they be contrary to your wayes: & surely the great cause why ye murmure agaynst the churche of Rome is / bycause ye se and were wode therwith / that it hath cōdēpned your heresyes / so that it may with reason auail were you with holy scrypture / which saith: your murmure is nat against vs but agaynst our lorde: And than shall it loke vp

Non contra nos est murmur vestrum sed cōtra dominum.

loke vp to Christ in heuyn/ whose pla
ce it representeth in erthe/ and shall a
gaynst youre heynous presumptyon
graciously be herde/ sayēg: they that
presume vpon them selfe/ and glorie
in their owne strength/ thou doest a-
bate good lorde: & surely there was
neuer mā borne (I trowe) that set so
moche by hym selfe/ that had so lytell
cause: but and ye were so wyse i dede
as ye stande well in your owne con-
ceyt/ ye wolde nat murmure agaynst
your amēdement/ for as the wyse mā
saithe: A discrete man & well taught
wyll nat murmure/ whan his fautes
be shewed him. I feare ye shall finde
it so/ that wenyng your selfe so wyse/
it wyll fall by you/ as saynt Paule
saithe/ by the paynym philosophers/
They haue done vainly in their in-
uentions/ their folysshe hertes were
blynded/ callyng thē selfe wyse men/
they

Presumētes de se et de sua virtute gloriantes humilias.

Vir prudens et disciplinat⁹ non murmurabit corrept⁹

Euanuerunt in cogitationibus suis ob-

they were made fooles. So ye ryse highe in your owne herte / and with great bost reken your selfe very riche of frendes / and namely of great princes / that (as ye say) take your parte in Almayn: but I wene ye shall finde to preue trewe vpon you these wordes of the Apocalyps / whiche saithe to the ryche man these wordes: thou affyrmest to thy selfe / I am riche and of great substaũce / and haue no nede of nothynge / ⁊ yet thou knowest nat that thou arte a wretche / and mysera ble and poore / blynde and naked: I thynke ere it be long / our lorde wyll of his highe goodnesse prouyde / that with such wayes as ye take / your vn wyse pride wyll in suche wyse abate / that ye shall fynde your selfe as pore and bare of all frẽdes / as ye be of gra ce and goodnesse / and it beginneth al redy / if ye haue the witte to parceyue it: For

scuratũ est ĩsi piẽs cor eorũ: dicẽtes se esse sapiẽtes stulti facti sunt.

Tu dicis qa diues sũ et lo cupletatus et nullius egeo et nescis quia miser es et mi serabilis et pauper et ce cus et nudus.

it: For where ye boost of princes ta-
kyng your parte/ we here of none su-
che: but haue good experience ỹ rude
boystous people/ seduced with your
secte/ haue cõmen to great myschefe/
by the valyaunt acquitayle of good
and Catholyke princes in Almayne/
that resysted your malicious faction
there/ to their highe meryte of god/
honour of this worlde/ laude & praise
of all good christen men: And where
ye saye/ it is no marueyle though the
Emperour and some other prynces
pursue you/ and that it were maruell
if any prince or people were on your
parte/ reherslyng the wordes of Da-
uid: the gentyls haue ben angry/ and
the people haue deuysed i vayne/ kyn
ges haue assembled/ and prices haue
gathered togider agaynst our lorde/
and agaynst his enoynted Christe:
These wordes make moche agaynst
you/

Gentes fre-
nuerũt et po
uli meditati
ũt inania asti
erũt reges et
rincipes con
enerũt i vnũ
aduersꝰ dñm
t aduersus
Christũ eius.

you/ if ye ſay trouthe/that the prices and people of Almayne take youre parte/as you i your letter do affirme for certayne is it/that your doyng is in dede agaynſt Chriſt/ wherfore take your parte agaynſt hym who ſo wyll / he that dwelleth in the heuyns ſhall laugh them to ſcorne/ and oure lorde mocke them/as he hath all redy proued/by thre or fourſcore thouſãde of your faction/whiche by his highe punyſſhment/are/ & hath ben ſlayne.

Qui habitat i celis irride bit eos et dominus ſubſannabit eos.

¶ Now where as ye ſo holily wyſh/ that god ſhulde in me ſo worke with your wordes/ ỹ I might (as it were by myracle) be cõuerted/ and fauour the goſpell: Verily/ I pfeſſe my ſelfe to fauour ỹ goſpell/ and that mynde I praye god / nat onely to contynue/ but alſo dayly to encreace: but for as

moche as I well knowe/ that ye no-
thyng els meane/ by the fauour of the
gospell/ but the fauour of your owne
secte/ and wolde haue your pestylent
heresyes taken for Christes gospell:
And sithe I well wote also/ that our
lorde wyll hym selfe worke no myra-
cles/ agaynst the faythe of his owne
sonne: Therfore/ ere the deuyll shuld
worke any suche wondre in me/ that
I shulde (vnder ỹ cloke of Christes
gospell) fauour Luthers heresies/ I
wolde fyrste wyll he/ that ye Luther
and all yours/ were there where (ex-
cept ye mende) ye & they be worthy.

¶ Nowe as touching your worship
full gentyll offre/ that ye wolde/ if I
were so content/ make and put out a-
nother boke/ to my prayse & honour/
with reuokynge of suche wordes/ as
ye haue

ye haue wꝛitten to the contrary / All
this labourꝛ I gladly remytte you/
noꝛ I deſyꝛe none of your bokes / to
be wꝛitten to my pꝛayſe/but wolde ꝯ
ye ſhulde reuoke your hereſyes / and
confeſſe your errours/ ⁊ therby gyue
pꝛayſe and gloꝛie/ to almighty god:
Foꝛ if ye perſeuer in your hereſyes
and leude lyueng/ ye canne nat moꝛe
highly pꝛaiſe me/thã in diſpꝛaiſing:
noꝛ moꝛe highly diſpꝛayſe me/ thã in
pꝛayſing/if it be trewe that Seneck
ſaythe: It is as great a ſhame to be
pꝛayſed of naughty folkes / as to be
pꝛayſed foꝛ naughtyneſſe. And ther-
foꝛe/where as ye in dyuers partes of
your letter wꝛite your ſelfe ſoꝛe aſha
med of your boke/ that ye put out a-
gayneſt me/layeng the faut therof/ to
the yuell inſtigatyon of other men /
hũbly beſechyng me of foꝛgyueneſſe

Tã turpe tibi ſit laudari a turpibus: quã ſi laudetis ob turpia.

prosterning your selfe to my fete/tru
sting that sithe I am a man mortall/
I wolde nat beare imortall enemyte:
Surely Luther / albeit ye haue ta-
ken your selfe alwaye for so great a
man/in your owne conceyte / that ye
haue in writynge / openly professed
your selfe/that ye were & euer wolde
be / bothe quycke and deed / a perpe-
tuall enemye to the Pope (to whose
highnesse I well knowe/howe farre
the estate of a kyng is inferyour) yet
neuer made I/so great accompte of
you/that euer I wolde vouchsafe/to
reken my selfe for your enemye: all
beit I am to your heresyes/as great
an enemye/as any man. For all that
euer ye wrote agaynst me/neuer mo-
ued me so sore: but that moche lesse/
submissyon on your parte/shulde cō-
tent me/ than ye now offre/if it were
offred

offred syncerley: But sithe I yeeyue all your humble offres proudely pou dred/ with the mainteynaũce of your former heresyes: I am nat Luther so blynde/ but that I well parceyue/ to what ende entendeth youre (nat ve= ry well nor wisely cloked) wilnesse: by whiche (albeit that by the way ye somtyme vse youre selfe for lacke of wytte right contumelyously) yet la= bour ye with blandysshyng and fla= tery/ to gete and obteyne leaue of vs: that ye myght vnder the pretexte of treatyng the gospell/ with our good wyll and fauour/ write hyther to vs boldly/ in the defence and /fortifyeng of your abhomynable errours & he= resyes/ at your lyberte: but if the no= bles of Almayne had (as wolde god they had) aswell foreseen your ways in tyme/ as I do/ ye shulde nat there/

vnder the name of Euangelycall lyberte/ haue brought in to the countre so moche distructyon and myschefe/ as ye haue. Wherfore/ as ye fayndly beseche me/ by the vertue of Christes crosse (to whiche crosse what reuerence ye beare/ youre vnreuerente treatyng and vyle wrytynge therof/ openly declareth) that I wolde pardone youre offences towarde me/ so I Luther/ vnfaynedly with a very christien hert/ aduyse and counsayle you/ that ye prosterne your selfe/ nat at my fete/ but at goddes/ and with his grace (which is euer at hãde/ for them that wyllyngly wyll nat refuse it) ye do endeuer your selfe to applye the fredome of your wyll (whiche ye nowe synfully deny) to the callynge for entre and encreace of grace. And therupon/ that ye so laboure and enforce

force your selfe to worke with all/ ye maye fyrst puttyng from you/and sendyng in to some Monastery/that sely wretched woman/somtyme the spouse of Christ: Whom ye to youre bothe dampnatyon/ abuse in synfull lechery/ vnder the pretext of laufull matrimony: than by all the dayes of your lyfe/ to mourne/ bewayle/ and lament/ the manyfolde herelyes that ye haue fallen in: the Innumerable heape of harmes/that your yuell doctryne hath done/the piteous distruction of all those bodies/whom your yuell incytatyon hathe caused to be slayne. And yet aboue all/the mooste soroufull losse and distruction/of the infynite nombre of those sely soules/ which your vnhappy teachyng hath sente in to dampnatyon: And wolde our lorde ye had suche grace and go-

stely

stely strength/ that no feare of dethe/
coude refrayne you in the recõpéce of
your olde false errours/but that wyl
lyngly / ye wolde preale forthe/and
preache nowe openly the trueth/accu
sying and cõdempnyng all your olde
heresies / written in tyme paste / and
yet remaynyng in your herte / to the
furtheraunce of your dutie/ and aug
mentatyon of Christes very faythe.
Howe beit/if the lacke of grace/ and
the infyrmyte of your flesshe/ can nat
sustaine that/ wherby ye dare nat for
drede of dethe/ reuoke your errours
presently among them/ where ye ha-
ue sowen them: yet/dil dayne nat to
folowe saint Peter him selfe/though
ye contempne his successours: Wher
fore/if ye dare nat confesse the truthe
but deny and forsl were Christ with-
in/ gete you out at the lest wayes frõ
them

them/ whom your selfe haue corrup-
ted vnlyke sait Peter/ in that poynt:
and bytterly wepe for your syn/ with
drawyng your selfe somwhere farre
of/ in to some religious place/ & there
take recourse to the fountayne of gra
ce & remission/ our Sauiour Christ:
and there do penaunce for your syn/
where ye maye reuoke/ and in wri-
tynge call agayne your olde errours
and herelyes/ for the helth and sauc-
garde of your soule/ without any pa
tyll of your body: there/ with reuo-
kynge and lamentynge your former
errours and yuell lyuenge/ with the
meke and humble hoope of goddes
great mercy/ with the gesture/ wor-
des/ and hert of ỹ Publycan/ labour
to procure by the good contynuaũce
of frutefull penaunce/ remissyon and
forgyuenesse of your fore passed of-
fences/

fences: of whiche your amendement and other by your meanes / I wolde be as gladde to here / as I haue been sorie to se you / & by you so many mo / pi-tuously spylt and lost.

¶ Finis.

¶ Imprinted at London in Flete-strete by Rychard Pynson / printer to the kynges moost noble grace.

¶ Cum priuilegio / a rege indulto.